1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

726 with womankind. Before the party set out for battle, they went through the ceremony called *Kouka*, the object of which was to insulate them against the missiles of the enemy. The warriors proceeded to the temple led by the *auhuna o'ono*, all holding in their hands peeled stalks of young fau wood, ornamented with small bands of the sacred white cloth. Singing the chant called *kouaka*, as they went, they arrived at the temple and thrust the fau wands they were carrying into the thatch of the house set apart for the inspirational priest. The ceremonial priest then addressed to the god a prayer in which it was said, "May such and such a people be vanquished." All the warriors thrust out their arms, then folded them, and shouted, "Our enemies will be for us like cockroaches."

[782] Pigs, fish, tapa cloth, and human victims were offered before battle. These sacrifices were called *houtu toua (houtu*, offering to gods; *toua*, war).

After battle the people who had lost one or several warriors sometimes performed the rite called *vai toto* A little of the earth that had been [789] stained with the blood of the warrior was taken and in the night, at some point above the enemy settlement, was put into the stream from which the enemy obtained their water. Those of the enemy tribe who drank of the water containing this charm were supposed to perish in the next combat.

726 While it is evident from the following description by Melville that there were individuals among the people who aroused the excitement of ● 537 fighters before war by oratory, there were, so far as I know, no formal orators such as those in Tahiti. Melville says (23, p. 160), describing a speaker:

> The effect he produced upon his audience was electric; one and all they stood regarding him with sparkling eyes and trembling limbs, as though they were listening to the inspired voice of a prophet.

Battle

726 War parties were dispatched to the scene of action by the chief and led by the *toa*. The place where the fighting took place was called *mata tai*. The scene of action was usually in the uplands between valleys, although sometimes large bodies of warriors would invade a valley from behind or from the side. Fighting was always by day. The wives of the warriors would follow them by some safe route to a point where they could see the fighting, going dressed in all their finery as though for a feast. They supported their men with spells, crying: "Into the ground the shot! Into the ground the shot! In vain! In vain! To the land! To the land! It is the shot of the god! It is the gun of the god." If a husband were shot, his woman lamented, *e aue! e aue! e aue!*: alas!